

that under the wealth and glory of Grenada the peasants hated the lords with great intensity.¹ In the great days of Abdurrahman III slaves were very numerous. They possessed land and slaves and the sultan charged them with "important military and civil functions, and pursued the policy of all despots in making them his ministers and favorites, in order to humiliate the aristocrats." ² They were also armed. The late Romans put colons in the army. The Visigoths inherited the usage, although the lords would not give them up. At last the levy arose to one half of the serfs and they became a majority of the army.³ Schweinfurth ⁴ says that " wherever Islamism has sway in Africa it appears never to be the fashion for any one to allow himself to be carried." "A strict Mohammedan reckons it an actual sin to employ a man as a vehicle, and such a sentiment is very remarkable in a people who set no limits to their spirit of oppression. It is a known fact that a Mohammedan, though he cannot refuse to recognize a negro, denying the faith, as being a *man*, has not the faintest idea of his being entitled to any rights of humanity." The jurists early set up the doctrine that the life of a Mohammedan slave was worth as much as that of a Mohammedan freeman, but this doctrine rarely was fulfilled in practice, never inside of the harem. The jurists pronounced against the right of life and death on the part of the slave owner, but it was exercised.⁵ It is not law, but custom, to emancipate an adult slave after from seven to nine years' service. In most Moslem families slaves are well treated, as members of the household. Their children are educated as those of their masters are.⁶ Pischon says that Moslems cannot live without

slavery. No free
 woman will do the menial housework, and no woman
 may be seen
 unveiled by a free man.⁷ This is a repetition of the
 opinion of
 the ancients that slavery was indispensable (sec.
 285). If all
 the women were free, some of them would do the
 housework.
 A modern Turk is a tyrant inside his own
 dwelling. For his
 wife he has a proverb that she should have "
 neither mouth nor

¹ Dozy, II, 25. ² /[^] ni, gj. ³ *ifcd.*, II, 29. ⁴
Heart of Africa, I, 374.

⁵ Von Kremer, *Kulturgesch. d. Orients*[^] II, 128.

⁶ Pischon, *Einfluss d. Islam*, 25-29. ⁷ *Ibid.*, 31.